

EDITORIAL AND OPINION PAGE

We Cannot Know Where We Are Going If We Don't Know Where We've Been...

So fittingly we honor our Pioneer Fathers

As I See It

by Bruce Barton



CENTRAL PRISON IS A MEAN AND LIFE ROBBING PLACE...

Central Prison in Raleigh is a death trap, no doubt about it. The place smells of death. It's in the air, everywhere one turns. The place is life robbing, demeaning, and depressing to the human spirit. It is hard to look up in Central Prison because everything is drab and dank and dark and depressing. One's spirit is disturbed by the smells and sights of Central Prison.

I pulled time there in the 60's: I am not proud of it but neither am I ashamed of it. I learned more about life than I will ever learn again. I learned how to appreciate life and how to live for the moment, being thankful for each and every breath.

I grew up in Central Prison; I learned how to get along (at the threat of my life) with other human beings, a necessary trait one must develop if one is to live.

But the state and the administration and the prison guards are not helpful. I would say they are part of the continuing problem within the walls of Central Prison. They look down their long state noses at the prisoners, treating them with demeaning condescension. It is the worst kind of racism. I will never forget how shoddily I was treated in Central Prison. To me, Central Prison might be the worst place to be on the face of this earth.

Central Prison was built at the turn of the century or before to house maybe 800 prisoners; the last account I had there were some 1300 crammed within the awful place. When I was there there was hardly room to turn around. Trouble erupted often because we were in one another's way. We had no breathing room.

There are some 130 people (including those on death row) locked up all day long (except for an hour of recreation daily) on maximum security on what is known as A, B, and J blocks. They live alone in single cells, awaiting disposition of their cases. A number of them on these cell blocks are from Robeson County.

The cells measure 6 by 9 feet. Except for showers twice a week, trips to the hospital and a visit ever once in a while from family or friends, the men spend 23 hours a day in their cell block. Their food is brought to them.

Recently a spate of complaints have filtered out from the mean confines of maximum security. There have been incidents where men have mutilated themselves so someone will listen to their complaints.

I have received an underground paper entitled The

Renegade. I will not reveal my source unless the source expressly asks me to; there might be reprisals against him.

But I want to share this underground news with you: it is real and disturbing and painful. But, interesting enough, it is well written and is more than diatribe. The writer is controlled and hopeful. But the letter cries out for help... as if to say, "help us before it is too late."

Here it is. I can vouch for its truthfulness because I have been there.

THE RENEGADE Central Prison Underground Newspaper

Please Read and Pass On:

Hundreds of Central Prison convicts, by and through Jail-House Lawyer, Wayne Brooks, recently filed a collective petition to Governor James B. Hunt, Jr., calling for Warden Sam Garrison's resignation upon the grounds that undue and inhumane conditions are being caused at Central Prison by the present staff beginning with the office of the Warden, and because the conditions created can be traced to the inception of the present Warden of the institution.

Thus far, Governor Hunt has failed to do anything concerning the petition. Within the past two weeks alone, over eighteen convicts on Lockup blocks have resorted to self-mutilation as a means to protest against the cruel and unusual punishment conditions that they are being subjected to in the form of but only half food rationing, filthy cellblocks, cut backs on their one-hour daily recreation period, and the like. So many have been cutting themselves that medical staff have set-up an on-the-scene First Aid Station where unauthorized male nurses are handling the stitching without first using a deodorizing agent such as Novascaine. Such repaired convicts are then thrown back in their cells for additional suffering due to the denial of pain killing drugs.

Such conditions have been allowed to persist because, for a number of years, we have been dealing with very conservative Federal Judges in Raleigh. Then too, the new prison will be finished before we could obtain relief in the Federal Court in that that would make our contentions a moot case. In addition thereto, we have no meaningful grievance mechanism to use due to the Grievance Commission's lack of enforcing power. Because of the above, we choose to seek speedy relief from Governor Hunt. However, it appears that he has chosen not to intervene in our behalf. WHY? Probably because we have no VOTING POWER!!

Named from this area is: Jerry Lowry, Rt. 1, Box 438, Rowland, N.C. 28383

In light of the foregoing, we ask that all concerned convicts

please call upon their outside families and friends to write the Honorable James B. Hunt, Jr., Governor of the State of North Carolina, The Capitol, Raleigh, N.C. 27602, ON THE DATE OF JULY 20, 1980 for purposes of requesting him to order a thorough investigation into the inhumane and unconstitutional conditions that we complained to him about in our petition.

OUR HOPE LIES IN OUR FAMILIES AND FRIENDS WHO STILL RETAIN THEIR VOTING RIGHT!!

After reading this Newsletter, please pass it on to a fellow con. We can produce but only a few copies of THE RENEGADE.

Jerry Lowry honored

The Board of Advisors for the Outstanding Young Men of America Awards Program announced today that the men named on the attached listing have been selected for inclusion in the 1980 edition of OUTSTANDING YOUNG MEN OF AMERICA.

These men were selected from nominations received from Senators, Congressmen, Governors, Mayors, State Legislators, University and College Presidents and Deans as well as various civic groups including the United States Jaycees which also endorsed the Outstanding Young Men of America Program.

In every community there are young men working diligently to make their cities, as well as their country, better places in which to live. These men, having distinguished themselves in one or more fields of endeavor, are outstanding and deserve to be recognized for their achievements. The criteria for selection include a man's voluntary service to community, professional leadership, academic achievement, business advancement, cultural accomplishments and civic and political participation.

The men listed, along with fellow Outstanding Young Men throughout North America will be featured in this prestigious annual awards publication.

Their board of advisors and Editors salute all chosen as Outstanding Young Men of America, and take great pride in bringing their accomplishments to the attention of the American public.

Named from this area is: Jerry Lowry, Rt. 1, Box 438, Rowland, N.C. 28383

1965 Class Reunion

The plans are now underway for the 1965 class of Pembroke High School. The date is set for December 27, 1980. The reunion is open to those classmates who for some reason or another dropped out of school.

Current addresses are needed! All interested persons please call Charity Revels at 521-3862 or Ardell Jacobs at 521-2313 for more information. Make plans now to be with old friends and classmates on December 27, 1980.

LETTERS TO THE EDITOR

TUSCARORA INDIAN HANDCRAFTS AND CULTURAL CENTER, INC.

ROUTE 2 - BOX 108

MAXTON, NORTH CAROLINA 28364

The Tuscarora Medicine Man accompanied by Mr. Bracy Jones Jr., spent a day and night in Atlanta, Georgia.

The Medicine Man met with important people from all over the world. The people were amazed at the Man who is bringing back the ways and culture of the Tuscarora Indians, especially since it has been "lost" for 269 years.

The Medicine Man would like to meet any one who has a good knowledge of Roots and Herbs. Some of you might know something that was passed on to you by a grand parent or parent, if you do and would like to share this knowledge, you can contact the Medicine Man by calling 844-3472. The Medicine Man will be glad to come to your home and meet with you. Or you can meet with him here at the handcraft center.

Chief Leon Locklear and wife Reatha will attend ROY MARTIN'S 12TH ANNUAL BLUE GRASS FESTIVAL, July 18th through July 27th. The Festival will be held in LAVONIA, Georgia. Mr. Locklear will be traveling in the Mobil Tuscarora Handcraft Shop. Tuscarora Indian Handcrafts and

Jewelry will be displayed and sold at the festival.

Any one wishing to see the Handcrafts and Jewelry made in the Tuscarora Indian Handcrafts Shop can do so by stopping by the Cultural Center or by going to the Shop, we have some on display here at the Center.

Open house is every Tuesday from 8 til 5 and Yours Truly will be here to greet you. So stop by and say hello or come in and visit for a while.

Our workers under the summer Youth program are doing a splendid job of cleaning up the Reservation, and for that we want to thank Michael Locklear, Ernie Locklear, Dannie R. Bullard, Victor Locklear, Nelson Chavis, Dederal Chavis and Lacy Locklear.

Every Indian in Robeson County is welcome to come out and swim and fish, cook out, camp out and, if you have a camper, we have free hook ups. So come on out and bring the family. There is a bait shop that serves refreshments and hot sandwiches at a reasonable price.

--by Peggy Barton, Secretary

CAN I GET A WITNESS?

-A Black Viewpoint

BY MARSHALL WADE

The narrow defeat of Robert E. Davis of Maxton to be one of our district's representatives to Raleigh is over. So now I would like to see us move forward to insure that this kind of poor political maneuver is ended forever. There is nothing to be gained from bickering, blaming others, or executing personal vendettas. What is needed though is a strong sense of unity in purpose and a dedication to that purpose which transcends any personal interests. Black leaders in Hoke, Scotland, and especially Robeson Counties can learn a valuable lesson from other groups who have had to fight for basic rights and freedoms. Just as greed and the quest for power and status are a divisive force among us, so were the religious differences faced by the early Arab revolutionaries. The rallying theme for their unity went something like this.

should translate that cohesiveness into Black Consciousness. By doing so, we will be better able to get and retain a degree of political power. Just having the right to vote isn't going to guarantee anything substantial unless that vote is exercised wisely. While I'm chiding you, I might as well take a swipe at some of our local Black organizations who as soon as their declared purposes, objectives, and issues are put down about black and white, forget about it all and start to develop into some sort of beauty contest or recognition ceremony. Paying tribute to this one or that one. I certainly have nothing against this kind of activity but when an organization does this and this alone, failing to address real issues, then as far as I am concerned, it's worthless.

How about summer jobs for our youth? How about the quality of or lack of recreational facilities for our youth? Or how about adequate housing for the poor? Or how about the poor in general.

Yeah, folks, we'd better get our heads together or we're going to lose a lot more than just the congressional seat once held by Mr. Davis. Think about it!

Originating with the intellectuals at the University of Beirut in Lebanon, Arabs were admonished to put aside religious differences, to forget about being Arab Christians, Arab Jews, or Arab Moslems and remember that they were Arabs first, Abraham, or Mohammed. We Blacks have a natural cohesiveness and

APPLAUDS LUMBEE COURTESIES

To the editor:

My family and I had the privilege of visiting Pembroke recently, and it was a very pleasant experience. We saw your moving outdoor drama, "Strike at the Wind," toured the beautiful Pembroke State campus, and took in just about the whole town.

The thing that impressed us most about Pembroke, though, was the friendliness and helpfulness of the very attractive people there. We needed directions to the amphitheatre and found an extremely handsome young man (with a sparkling white smile and dark eyes that set 16-year old Connie's heart aflutter) who took the time to give us explicit directions. Then there was the dazzling young Indian policeman and the magnificent tall, dark, and beautiful young man on a red sports car...

It goes without saying that we really enjoyed our first trip to Pembroke: the drama, the "natives," and the town. We felt so much at home in so congenial an atmosphere. I hope we can return soon. (We have recently moved to Goldsboro from Ohio).

Cecilia Layne
Arrington Bridge Rd.
Goldsboro

LOCKLEAR APPOINTED TO NEW HORIZONS TASK FORCE



Grady Locklear

Grady Locklear, Principal of Piney Grove School has been named by Governor Jim Hunt to serve on the New Horizons Task Force.

The goal of the New Horizons Program is to perpetuate an environment that expands housing choice and opportunity. The New Horizons Task Force is responsible for assessing the housing patterns of the state and for developing

Concerned Clergy & Laity to meet

HUNGER...

HUMAN RIGHTS...

PEACE...

Came to the first meeting of Robeson County Clergy and Laity Concerned. All church members, pastors, and community members are invited to attend. The meeting will be a time to talk about our life in Robeson County and how problems here relate to those in the rest of the world.

When: Monday night, July 21, at 7:30 p.m.

Where: Mt. Airy Baptist Church in the Fellowship Hall located on Highway 72 near Pembroke, about 1 mile south of the Maynor Center Crossroads.

For more information call Donna Chavis and Mac Legeron at 521-3269.



Now 200 years old, the Iron Bridge over the Severn River in Shropshire, England, was the first bridge to be constructed entirely of iron.

KAREN BLU: FOE OR BENEFACTOR?

by Lew Barton

Karen I. Blu assistant professor of anthropology at New York University, has written a book about Lumbee Indians (Cambridge University Press, 1980, 276 pages.) But to date, I have been unable to determine whether she is a foe or benefactor of the people she describes as "numerous" and "feisty."

The adjective means a mongrel people, hopelessly mixed up with other races, and the title of her book is, *The Lumbee Problem: The Making of an American Indian People*.

It could be that the Lumbee Indians are beginning to wonder if they have a Karen I. Blu problem, similar to their Brewton Berry problem of a few years ago.

But then, again, it may be simply that the Northern white woman who once lived for a time among us in the guise or reality of a friend, simply subscribes to the know-all, tell-all philosophy of one particular brand of anthropologists.

While admitting that we claim and have had accorded to us the status of American aborigines (i.e., Native Americans), yet her book begins thusly:

"How do a group of people who are legally designated 'free persons of color' and who have Indian ancestry but no records of treaties, reservations, an Indian language, or peculiarly 'Indian' customs become accepted socially and legally as Indians? To discover just how this remarkable transition has been made by the Lumbee Indians of Robeson County, North Carolina, is the task of this enterprise." (Book.)

fair housing strategies which will promote equal housing opportunities for all citizens.

Mr. Locklear also serves on the North Carolina Human Relations Council, having been appointed to that Commission by Governor Jim Hunt in 1977.

Mr. Locklear grew up in the Mt. Airy Community of Robeson County and attended Union Chapel Elementary School. He is a graduate of Pembroke High School and graduated from Pembroke State College in 1963 with a B.S. Degree in Elementary Education. In 1974 Mr. Locklear graduated from East Carolina University with a M.A. Ed. Degree in School Administration. He has been employed in the Robeson County School System since 1963.

He is a veteran of the Korean Conflict and a member of the Locklear-Lowry V.F.W. Post of Pembroke, North Carolina.

Mr. Locklear, his wife Hazel and two children, Gralin Derek and Elsie Sabrina, reside in the Mt. Airy Community and attend Mt. Airy Baptist Church.

SCRAPBOOK FAVORITES

by Anne St. John

by Anne St. John FRIENDSHIP

Said Mrs. Browning, the poet, to Charles Kingsley, the novelist, "What is the secret of your life? Tell me, that I may make mine beautiful also." Thinking a moment, the beloved old author replied, "I had a friend."

Friendship is the inexpressible comfort of feeling safe with a person, having neither to weigh thoughts nor measure words. --George Eliot

A FRIEND IS A PERSON... Who will help you in the hour of sickness.

Who will lend you a dollar without deducting the interest.

Who will help you up hill when you are sliding down.

Who will defend you in the hour when others speak evil of you.

Who will believe in your innocence until you admit your guilt.

Who will say behind your back what he says to your face.

Who will shake hands with you whenever he meets you even though you wear patches.

AND--

Will do these things without expecting any return.

AFTER ALL, IT IS A FREE COUNTRY. BUT YOU CAN'T LIVE IN IT FOR NOTHING. --Selected

A FRIEND

When the roses lose their fragrance

And the world seems at an end.

When the day has lost its gladness--

What a blessing is a friend!

One who takes you as he finds you

Caring not who is to blame;

One who knows all your short comings

But who loves you just the same.

Heaven sends a gift each morning

Of a bright new day to spend.

What a joy it is to share it

With God's greatest gift... a friend!

--Nick Kenny

I count myself rich indeed, when I chance to meet an old acquaintance whose generous smile says, "My friend."

HAVE YOU MADE A FRIEND TODAY?

NEXT CAME THE KLAN, THEN BERRY AND NOW KAREN BLU WILL SUCH PEOPLE NEVER LET US BE?

The latest book demeaning the Lumbee Indians is one by Karen Blu, a Northern White woman who wormed her way into our good graces as a VISTA worker and in the guise of friendship some ten years ago. She is now Assistant Professor of Anthropology at New York University. If she was really ever a friend of the Lumbee Indians, she has surrendered such friendship to what she may imagine to be professionalism. Like most know-it-all Northerners, she is critical of the South's racial policies, practices and attitudes. Southerners, however, are usually honest and open in their views of minorities. They do not knife you in the back while embracing you as a friend.

The Lumbee Problem: The Making of an American Indian People -- that is the title of her 276-page book, copies of which may be purchased at the Pembroke State University Book Store. "How do a group of people who are legally designated 'free persons of color' and who have Indian ancestry but no records of treaties, reservations, an Indian language, or peculiarly 'Indian' customs become accepted socially and legally as Indians?"

"To uncover how this remarkable transition has been made by the Lumbee Indians of Robeson County, North Carolina, is the task of this enterprise." (Book.)

In such gentle fashion does the lady who once lived with us and professed humanitarian love brand us all, level sus-

picion at us all and imply that we all may be liars and frauds. For the word transition means the process of changing one thing into another, in this case switching race from Black to Indian. Or such seems to be implied.

I assure you, if I were Black, I would be proud of my race, stand up for it and defend it. In fact, I am proud of my Black brothers, love and appreciate them, anyway. But we are not Black people masquerading as Indians. Karen Blu, an ill-informed outsider despite her lofty educational perch, has foolishly rushed into an area of bitter, centuries-old controversy where even the angels fear to tread, or at least tread lightly.

First, there were the invaders (French and Scotch settlers) and the land-grabbers. Then came the Civil War and the Home Guard and a brazen attempt to enslave our people by conscripting them into slave camps. Our people resisted that overt attempt, and Henry Berry Lowry stepped out to champion Indian justice.

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